A godly Exhortation, and fruitfull admonition to vertuous parents and modest Matrons.

Describing the holie vse, and blessed institution of that most honorable state of Matrimonie, and the encrease of godly and happy children, in trayning them vp in godly education, and houshold discipline.

R. G.

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¶ To Christian parentes, and Housholders, grace, *and mercie in Christ.*

THe blessings of God powred vpon this Realme, in so great abundance, as the preaching of the Gospell, peace, prosperitie and wealth, vnder the rule and gouernement of our merciful Queene, causeth me in thankesgeuing to ioy. But the contempt and abuse of these blessinges, mingleth my ioy with greefe and causeth Gods children for sorow to mourne and lament. And this greeuing of Gods Spirite in his children, shall fathers of children, and maisters of housholdes (though manie other do greeuously offend) especially answeare for before GOD. The great blessinges sent of God, the lawes made by the Prince, the woorde preached by the Ministers, take small effect, and bring foorth little fruite: because parentes and maisters shew such examples of loose libertie in themselues, and throwe the raines of licentiousnesse into the neckes of others. They remember not the honourable calling whiche they haue of the Lorde, that he hath placed

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them as it were in his owne roome, and geuen them his own names, that they might gouerne, teache, and direct others, to honour and serue him, vppon whom their preeminence doeth wholy depende. But (alas) they do not their duetie in gouerning, they applie not themselues in teaching them that are committed to their charge: and therefore youth not gouerned, nor taught, nor praying at home, can not pray, nor learne in the congregation. But as the deuises of men are ready to find excuses, so seke they vp figge leaues in this, to couer their shame. First they wil say, We geue thē meate & mony for their worke, what should we do more? So do you bestowe vpon your beasts, in buying & feeding them: but your seruantes are more pretious in the eye of the Lord, & you are charged in the fourth commaundement, to see that they serue GOD. Some say, they sende them to the Church on the Sabbaoth, and so answeare that charge: But the Lorde cōmaundeth you your selues also to rehearse his lawes to your children and householdes. Deu. 6. 7. If they plead ignorance, it wil be but a weake answeare to the Lord. Some say, they are ashamed to teache and pray with their householdes. I say, because it is good, they are

ashamed,

aſhamed, elſe euerie thing they are ready to performe with braſen browes in open places. Some ſay, it is hypocriſie to performe their dutie: let ſuch pray for new hearts: for if their owne conſciences condemne them of hypocriſie, God is greater than their conſciences. Some ſay, it will let and hinder their ſeruantes from worke, as *Pharaoh* obiected to *Moſes, Exod. 5. 4.* But our Sauiour anſweareth ſuch, in his anſweare to *Martha, Luke. 10. 41.* (This I ſpeake, not to nourſe anie in idleneſſe, for ſuch ſhould not eate, *2. Theſſ. 3. 10.*) Some ſay, they ſhalbe ſcorned by worldlinges: If you ſeeke to pleaſe men, you are not the ſeruantes of Chriſt, *Galat. 1. 10.* Yet this was Chriſtes portion, and they are but faint ſouldiours that flee for a woorde, for we muſt buckle with the diuell hande to hande, who will not leaue vs till death, except by Apoſtaſie we yeelde to him both bodies and ſoules. Some ſay, that they cannot bring the vnlearned in letters to this knowledge: but they do not remember, that God geueth knowledge of his myſteries, euē to the ſimple that feare him, *Pſalme. 25. 14.* And in foure monethes ſpace, I haue ſeene theſe principles and anſweares learned by Gentlemen, Yeomen, Horſekeepers, Shep-

heardes, Carters, Milkemaides, Kitchenboyes, & al in that houſhold (where theſe orders were obſerued) excepting three or foure whoſe capacitie was but meane & ſimple, & yet the ſimpleſt went not without ſome profite. Some ſay, youth are ſo ſtubborne, that they will abide no ſuch orders: I ſay, better is the roome of ſuche then their companie, for if admonitiõs appointed by the Lord, winne them not, auoyde them: and ſo ſhalt thou auoyde the infecting of the reſt of thy houſholde by them, ſo ſhalt thou make others to feare, ſo ſhalt thou by making them aſhamed of their ſinnes, driue them to repentance, & principally thou ſhalt auoyde Gods iudgement againſt thee and thy houſhold. If thou knoweſt that thou keepeſt an ignorant & ſuperſtitious Papiſt, a blaſphemous ſwearer, a diſobediẽt ſubiect, to God, Prince, & Ruler, a licentious and looſe liuer, which giueth his bodie to fighting, whooring, and ſtealing, & his tongue to quarelling, filthie talking, and lying, & thou ſeeke not to reſourme him by the order of God, doeſt thou not make thy houſe his ſtewes, & thy ſelfe his bawde? Remoue ſuch, leſt God remoue thee. Is it winne in vaine, that the plague ſhall neuer goe from the houſe where the ſwearer is? & that it ſhalbe

full of plagues? Will not the Lord perfourme that which he hath ſpokē by his prophet *Zacharie*, 5. 5. That there ſhal remain a plague in ſuch houſes, to conſume them with the timber & ſtones therof? I would they would cōſider what God ſaide to *Elie* in the like caſe, Thou honoreſt thy children aboue me, therfore I wil cut thee and them off. The comfort he had of his youthes in the ende, was this, the Arke (the witneſſe of the Lordes preſence) was loſt, thirtie thouſand of the people ſlayne, his two ſonnes killed, this liued he to heare, and ſo in ſorrow fell backward, and brake his necke: then his daughter in lawe fell in trauell, and in trauell died: the remnant of his houſe were glad to crouche, and begge for a ſmall peece of ſiluer, and a morſell of bread, If our Engliſhmen could beholde theſe plagues, the remouing of Religion to a people that ſhall bring foorth fruit of it, the taking away of our Queene, the wayling of their wiues, the murdering of their children, and the cutting of their owne throtes by ſtraungers: they woulde looke better about them. O Fathers of children and houſholder, if you woulde before hand arreigne your ſelues before Gods iudgement ſeate, and there finde your ſelues endited

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readie to be condemned, for ſending your poſteritie to begge at ſtraungers doores, for ſpoyling your children of their liues, this realme of religion, Queene, and peace, and that you ſhoulde ſee there your children, wiues, countrie, Churche of GOD, and Queene, accuſing you for murtherers, and traytoures, what will you anſweare? what can you ſay? Turne your muſicke to mourning, your feaſting to faſting, your riotting to repenting: and ſay with Dauid, and with Daniel. *2. Sam. 12. 13. Dan. 9. 5.* We haue ſinned, and committed iniquitie, done wickedly, & haue rebelled againſt thee, O Lorde: righteouſneſſe belongeth vnto thee, and vnto vs open ſhame and confuſion of faces. Say with the men, *Actes. 2. 37.* and with Paule, *Act. 9. 6.* ſay, Lorde what ſhall we doe? And you ſhall be taughte to ioyne amendement to repentance, you (I ſay) which were woont to aske how you ſhoulde paſſe the long Winter euenings without gaming, ſhall learne to turne your playing at Cardes, and Dice, and Danſing, to ſinging of Pſalmes, teaching your houſholde, and praying with them. It is enough (as Paule ſayeth. *1. Ephe. 4. 3.*) that you haue ſpent the times paſt after the faſhion of the world: and how yll, madde, or ſtraunge,

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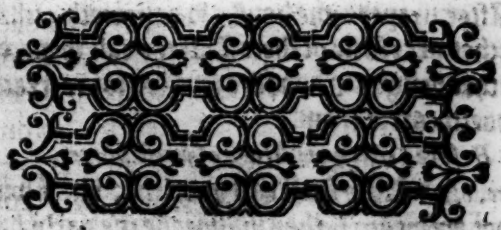
they account of the matter, that you runne not with them to the former exceſſe of riot, ſay you and performe with, *Iosua.* 24.15. We and our houſholds will ſerue the Lord. And you O Ladies, Miſtreſſes, and Dames, ſay euery one of you with *Heſter*, I & my maides will do the like, *Heſt.* 4.16. And howſoeuer the world cõdemne you, the Lord will reuele himſelfe vnto you, powre his bleſsinges of knowledge, of peace, of religion, of good rulers, and will continue the ſame vnto the remnant of our children and poſteritie, which ſhall come after vs, which he graunt for his Chriſtes ſake.

Amen.



¶ *These are the orders which I have seene obserued in a Christian Gentleman house, to the profit of his houshold, example of others, cõfort of Gods childrẽ, & honor of God.*

While they had a Minister, the whole houshold met at the Church twise euerie Sabboth, and once euerie weeke day: but since the restraint of their Minister, they meete euerie morning in the weeke day in the Parlor, where their Master kneeleth downe with them, and prayeth, vsing these prayers following,

The confession of sinnes, with morning prayer for priuate householdes, for men before their labour, for the Churche, the Realme, the Queene and Magistrates. the Lordes prayer, and Confession of faith, all which prayers are in the booke of Common prayer.

If he be from home, or sicke, then doth his Steward, or some such like of thẽ say those prayers.

After prayers, the houshold departeth, either whether necessitie of their Offices call them, or whether delight in honest exercises for recreation doeth carrie them.

Before prayer meditate of these places.

Prou. 1, 28. They shall call vpon me, but I will not answeare: they shall seeke me early, but they shall not finde me.

26. Be-

1 New, or young married folkes ought not licentiously to go togither, before they haue first vpon their knees, secretely in their chamber, commended themselues vnto God by prayer: after the good example of Tobias and Sara. Tobit, 7.17. & 8.4.

2 It is the duetie of parentes to blesse their children, and wish them all good: a paterne whereof wee haue in Genesis. Cap. 4.8. vers. 15.20. & Iacob Numbers cap. 6. vers. 24.

3 It is the mothers duetie, so well as the fathers, to instruct hir children with precepts of good doctrine: so did Berthsheba teach hir sonne Salomon: as you may reade, Prouerbs chap. 13.1.

4 Pouertie and shame is to that child, that refuseth Instruction, and will not abide correction: but that child that regardeth discipline, and gioeth eare to the instruction of their parents shall come to honour: Prouerbs. 13, 1.18.

5 Who so laugheth their father to scorne, and set their mothers commandement at naught, the rauens of the vallie eate out their eyes, and deuoured bee that child of the young eagles. Proverbs. 30. 17.

6 A wise child maketh a glad father: but a foolish and vndiscreete daughter is a heauinesse to hir mother. Proverbs. 1.10.

7 A well nurtured and manderly maiden is as a polished stone of a Pallace, and the honour of hir fathers house: as appeareth by the prophet Dauid in his Psal. 114.12.

The holy Ghost speaking in the Scriptures of foolish sons, as that he that begetteth such a one getteth him selfe sorrow, and that the father of a fole hath no ioy Prouerb. 17. 21. Meaneth it not so much of naturall idiots, and such as are destitute of common reason: although it is true, that is a lamentable iudgment of God, and a heauinesse to the parentes of such a childe: as of wicked children such as either are ignorant in the word, not knowing how to order one right steppe to the kingdome of God, or else hauing some knowledge, abuse it to maintaine their carnall lusses and appetite. For this cause, as it woulde grieue parents to haue naturall foles to their children, or such as ether in some imperfection of nature are dismembred, or deformed and misfigured in the parts of their bodye, so much more should it grieue them to haue such children, as either for want of knowledge and heauenly wisdome, cannot walke in the

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ſeare of God, or abuſing the knowledge giuen them, proſtitute themſelues to al ſinne and wickedneſſe: it is maruailous how greatly parents can bewaile the want of one naturall gift proceeding of ſome imperfection, and how eaſilie they can paſſe ouer without any grieſe the want of all ſpirituall graces, ſpringing from corrupt education. In like manner is it ſtrange that men can take the matter ſo heauily when their children breake into ſuch offences as either haue open ſhame or ciuill puniſhment following them, & yet can make no bones, but paſſe ouer ſuch ſinnes as are againſt the maieſtie of God, accompanied with euerlaſting confuſion, and vnſpeakeable tormẽtes: wherein what doth the moſt part of men bewray, but their great hipocriſie, in that neither their ioy nor their grieſe is ſound to their children, and that they loue themſelues more in their children, then either their ſaluation or the glory of God: the tender loue and care whereof no doubt did increaſe the ſorrow of Dauid for the death of his ſon

Absolon, who was not so much grieued for the losse of a sonne, as for that vntimely end of his sonne, to whome the time of repentance, for his saluation and ye glory of God, was denied: which haply, if he had liued, his father Dauid might haue reioyced in. Let vs learne therfore to correct our affections to our children, and be grieued for their ignorance, impietie, and sinnes, whereof either our carnall copulation, the not lamenting of our naturall corruption, the wante of prayer and holy seede, or prophane education, armed with the wrath of God, may be a most iust occasion. Can a man hope for a holy posteritie? or doe we marualle if the Lord crosse vs in the children of our bodies, when we make as bold and brutish an entrance into that holie ordinance of the Lord as is the meeting of the neighing horse with his mare: when being ioyned in that honourable estate of matrimony, either as mere naturall men without all knowledge of God we beget our children, or as to carnall men without the feare and reue-

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rence of the Lord: neither bewailing our corruptions, which we receiued of our auncestry, nor praying againſt the infirmities which may deſcende to our poſteritie, we abuſe the mariage bedde. Laſtly, when hauing receyued the fruite of the womb, we haue no care, by vertuous education, to offer it to the Lord, that our child by carnall generation may be the child of God by ſpirituall regeneration. Surely no: and yet men looking vp to God his prouidence and ſecrete councell, without all bethinking themſelues of their corrupt generation, from which their children are deſcended, without all looking backe into their wicked and godleſſe bringing of them vp, will freat againſt their ſins, fume againſte their children: yea often they will correcte them, and that to ſerue their owne corruptions, not ſo much grieued for that they haue ſinned againſt God, as that they haue offended them. Chriſtians therefore muſt knowe, that when men and women raging with boiling luſte mete togither as brute beaſtes, ha-

uing no other respectes then to satisfie their owne carnall concupiscence, when they make no conscience to sanctifie the mariage bedde with praier, when they haue no care to increase the church of Christ and the number of the electe, it is the iuste iudgment of God to send them either monsters, or naturall fooles, or else such as hauing good gifts of the mind and well proportioned bodies are moste wicked, graceleste, and prophane persons. Againe on the contrary we shall finde in the word of God, that noble and notable men, commended vnto vs for rare examples of vertue and godlinesse, were children asked and obtained of God by praier. Our first parents Adam and Eue, being humbled after the birth of their wicked sonne Caine obtained a righteous Abell, of whom, when by his bloudy brother they were bereft, they receyued that holy man Seth. Abraham, begetting in the flesche had a cursed sonne Ismaell, but waiting by faith for the accomplishment of God his couenant, he obtained a blessed Isaac. Iacob not content with one

wife

wife, according to the ordinance of God, was punished in his children: yet afterward being humbled he receyued faithfull Ioſeph. Elkanah and Hannah, praiing and being caſt downe, had a Samuell that did miniſter before the Lord. Dauid and Bethſheba, lamenting their ſins, obteined Salomon, a man of excellent wiſdome. Zachary and Elizabeth fearing the Lord, receiued Ihon the Baptiſt & forerunner of Chriſt. Loke what ſinnes we haue receiued naturally without God his great bleſſing, without praier & humbling of our ſelues, we ſhall conuey them to poſteritie: and although the Lord granteth ſometimes ciuil gifts vnto the children of naturall and carnall men, yet for the moſt part they receiue their naturall ſins. But if the children of God by regeneration doe ſee in themſelues, and lament their ſinnes of generation, praying that their natural corruptions may be preuented in their poſteritie, they ſhal ſee great mercies of God, in ſome meaſure freeing their children from the ſame. Nowe when thou ſhalt ſee ſuch ſinnes to

bée in thy children, enter into thy owne heart, examine thy selfe, whether they are not come from thée, consider how iustly the hand of God may be vpon thée: and when thou wouldest be angry against thy childe, haue an holy anger with thy selfe, and vse this and such like meditation with thy owne soule: Lord, shal I thus punish mine owne sinne? and that in my owne child: shall I thus persecute the corruptions of my ancestors? nay I sée, O Lord, and proue that thou art displeased with me for the carnall conception of my child: I lay then in some sinne, I asked it not of thée by praier: be merciful vnto me (O Lord) and in thy good time shew some pitty vpon my childe. Thus thinking thou goest about to correcte nature in thy childe which he coulde not helpe, arming thy selfe with prayer, repenting with Iacob, thou shalt be so affected as desirous to draw thy childe out of sinne, yet with the mildest meanes and least rigor. And one thing is most wonderfull: that some will teach their children to speake corruptly, and doe wickedly

ly whilſt they are young, and yet beate them for it when they are old: againe ſome will imbolden their little ones to practiſe iniquitie towardes others, which when by the iuſt iudgment of God they afterward exercciſe towards the parents themſelues, they are corrected for it. And yet deale with theſe and ſuch like men for the euill education of their children, and they will anſwere: doe not we as much as is of vs required: we ſend our children to the church to be inſtructed of the paſtour, and to the ſchole to be taught of the maiſter: if they learne, it wilbe the better for them, if not, they haue the more to anſwere for: what can we doe more? But remember, O man, conſider, O woman, whoſoeuer thus ſpeaketh, that for ſinnes ſake and the want of prayer there may be a plague vpon the paſtors paines, and a curſſe vpon the teachers trauaile. If parents would haue their children bleſſed at the church and at the ſchole, let them beware they giue their children no corrupt example at home by any careleſneſſe, prophaneſſe, or vngodlineſſe: o-

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therwise parents will doe them more harme at home then both Pastor & schol-maister can do good abroad: for the corrupt example of the one fighteth with the good doctrine of the other: which is by so much the more daungerous, because that corrupt walking is armed with nature, and therfore more forcibly inclineth the affections of children to that side. And further experience teacheth vs that children like or mislike more by countenãce, gesture and behauiour, then by any rule, doctrine, or precept whatsoeuer. Some there be that will not haue their children taught vntil they be ten or twelue years old, because as they say, at that age they haue but an apish imitation. To whome I answere, that although they cannot then deepely discerne, nor profoundly conceyue things, yet how many things before these yeares will they both receiue, and remember? And I demaund if children be apish in imitating ỳ, whiles they be yong, which they will haue ỳ habit of whẽ they be old, may they not much better doe apishly good whiles they are

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young, which they may doe careſully when they are old: beſides let them ſo goe untaught, and they will grow ſo head-ſtrong, that they will ſoner be broken, then bended: and ſure it is that one ſtripe or two words will doe more good to a child in time then a hundred ſtripes afterward. And here let parents be admoniſhed of their indiſcreete correction, who doe their children more harme in ſhewing a merry countenance after their diſcipline vſed, then they doe good by their chaſtiſment of them whiles they doe correct them. Nether do I purpoſe to take away naturall affections and a chriſtian kind of compaſſion in all our cenſures: for it is my great complaint of the brutiſhe unmerciſulneſſe of many parents herein, but would wiſh Chriſtians, to correct their indiſcrete affections herein by heauenly wiſdome. Neither am I ſo Stoical as to denie a more milde and affable kind of ſpeach to be both lawfully and conueniently vſed to children, and yet I wiſh it to be void of all unſeemely lenitie, & without all ſhew of fooliſh, vaine

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and vnnecessary behauiour. To be briefe, how needefull houshold gouernemente towards our children is, it may appeare by the tender training and small profiting either of religion or vertue, either in the church or common wealth. Speake men of discipline neuer so much, complaine they of the want of church gouernment neuer so loude, preach they, teach they neuer so much abroade, vnlesse they will beginne discipline in reforming their houses, and giue religion some roome at home, they shall trauaile much, and profite little. And surely, if men be carefull to reforme themselues first, and then their families: if their charge be greater their circuites and prouinces, wherein the Lord hath placed them, it were the best way to moue the Lord to bestow reformation, and discipline on his church among vs: and of all meanes that nowe may be hoped for this seemeth best: for of particular persons come families, of families townes, of townes prouinces, of prouinces realmes, so that conueighing discipline thus from one to another, in

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time, and that ſhortly it would come into the church: well (I ſay) let there be neuer ſo good lawes in cities, neuer ſo pure orders in churches, if there be no practiſe at home, if fathers of families vſe not doctrine, and diſcipline in their houſes, and ioyne their handes to magiſtrate and miniſters, they may indéede, but vniuſtly, as many haue done complaine that their children are corrupted abroad, when they were before, & are ſtill corrupted at home. Alas if parentes, to whome the comfort of their children wel brought vp is a precious crowne, wil not informe and reforme their children in the feare of God, how would hope ſuſtaine theſe men, that others will performe this duty for them, to whome this charge doeth farre leſſe appertaine? Laſtly let parents remember, that therefore they haue diſordered and diſobedient children to themſelues, becauſe they haue bene diſobedient children vnto the Lord, and diſordered to their parentes when they were young, whereof becauſe they haue not repented, the Lord puniſheth their

ſinnes

sinnes to others with the like sinne in themselues. Wilt thou knowe, thou father, how thou maiest haue that blessing to be the blessed father of a blessed sede? wilt thou know, thou mother, how to auoid that curse to be the cursed mother of a cursed sede? bring thy children within the compasse of the couenant: endeuour to make thy sonne the sonne of God, and thy daughter by nature the daughter of God by grace: and remember how that God, which on his part protested to father Abraham that he was all sufficient for the accomplishment of his promise in giuing him a bessed sede, and requested also on father Abrahams parte, that he should walke before him, and be vpright. Wilt thou then haue the one part of this of the couenant: that is, that God should blesse thee in thy sede: then remember also that thou walke before the Lord, and be vpright: wilt thou haue thy children as the blessed sede of Abraham? teach them with Abraham the iudgments of the Lord: pray for them with Abraham, that they may liue in the

light

lighte of the Lorde: be readye to offer them with Abraham, that they may be a holy ſacrifice vnto the Lord. It is thou, O man, O woman, that mayeſt doe thy child the greateſt good and the greateſt harme: if thou prayeſt for him, and repenteſt for thy ſelfe, the Lord will bleſſe thy care, the paſtors paines, the teachers trauaile. But if thou diſpiſeſt theſe duties, the Lord will deny thée theſe bleſſinges, and the curſſe of God will be vpon thy child, at home in thy houſe, abroade in the church, and in ſchole. And ſéeing the Lord hath promiſed that he will be thy God, and bleſſe thy ſéede, if thou béeſt faithful, thou mayeſt both hope that thou art of the faithfull, if thou haſt a bleſſed ſéede, and feare, that thou haſt not as yet the bleſſing of the couenant when thy thy ſéede is accurſſed. But had not Iacob wicked children, and Dauid godleſſe ſonnes? and doth not dayly experience teach, vs that wicked men haue godly children? yes: for beſides the ſecrett counſell of, the Lorde herein, we muſt know that neither the promiſe of the

Lord is so vniuersall that euery particular child of a faithfull man should be within the couenant: for if of many there be but one blessed, the promise is performed: yea, which more is, though ẏ faithfull man haue neuer a good child, yet, if vnto the thousand generation there be but one good, the couenant is not broken: neither must we tie the Lord his worke so much to man, that a good man may not haue an euill sonne: seeing though the Lord visit not his sinnes, yet he may visit the sinnes of some of the forefathers, to the third and fourth generation going before. To the second I say, that an euill father hauing a good child, though the Lord shew not mercy to that particular man therein, yet he may remember his promise to some of the forefathers in the thousãd generations going before: and though that euill man haue no cursed child, yet the curse may be accomplished in the third and fourth generation following. Wherefore not speaking of election or reprobation, which wee leaue only to ẏ Lord to make good or bad,

I exhort parents to vſe the ordinary meanes, to bring vp their children ſo as they either by ſome good tokens may ſée them the children of god and heires of the couenant, or at leaſt be comforted in their owne conſcience if their children for ſome cauſe vnknowen refuſe it, in ẏ to their habilitie they haue vſed all good meanes to bring them vp wel, and offerd them to God. And if parents haue cauſe to be greiued, when thus trauelling in good education, they cannot ſée good in their children, how much more cauſe of griefe may they haue when they haue vſed no labour at all to bring them vp in ẏ feare of the Lord? And yet many wil be grieued forẏ one, ẏ wil not for the other: wherefore let vs learne, if we will conuey God his bleſſing to our poſterities, let vs vſe the duties there vnto, let vs, if we be loth to conuey God his iudgments to our Children, carefully auoyde the meanes vnto it: & ſurely as it is a bleſſed thing in the houre of death, with Simeon to departe in peace, leauing our wife, Children and ſeruants members

of Christ, spouses to Christ, Children to God, and seruants to the Lord: so in death no one thing wil be more grieuous vnto a man, then the Lord hauing giuen him the charge of so many soules to be furthered to saluation, that his owne tormented conscience shall presse him, how, in as much as he could, he hath helped them forward to their damnation: and so, which is more fearefull, he shall haue them spewing and foming out on his face continuall curses in hell, accusing him for euer to be a murtherer of their soules, and a cutthrote of their saluation. Yet be it, in all this I doe not exempt Children from all blame, so charging the parents as though the Children were free from all guiltines herein: for I am not ignorant, that as in the time of Ezechiell, so in our dayes youth is ready enough to take vp this prouerbe: the fathers haue eaten sower grapes, and the Childrens teeth are set on edge: but I affirme, that though the occasion be offered of such wicked parents, yet the cause of destruction is stil in the children them

selues

ſelues. And beſides that, it is ſure that the ſoule which hath ſinned ſhall die the the death. Seeing there be ſome young men, who, notwithſtanding the greate prophaneſſe of the moſte, the manifolde corruptions offered abroade, the vngodly examples abounding at home, are ſo mightily preſerued by the ſeede of grace, that they eſcape ſafely in an holy courſe of life, lamenting when they ſee the leaſt occaſion of euill, reioycing in the leaſt occaſion of good things The reſt who pleaſe themſelues, and hope to ſhelter their ſinnes vnder their parents defaults, are playnly left without excuſe, and are iuſtly guilty of the blood of their owne ſins. Labour therefore, ye young men, to wipe awaye the teares of grieſe from your fathers eyes, and ſtay the ſorrowfull ſpirites of your tender mothers, and conſider in your ſelues, if ye haue any nature in you, and haue not buried the vſe of common reaſon, what a ſhame it is to be a ſhame vnto your fathers, to whome you ought to be a glory: think ye, wanton wittes, that haue not caſt of all

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naturall affections, what a conte
it is to be a cõtempt vnto your moth
to whome you haue offered as it
a despightfull violence, in that ye
corrosiue to her grief, when as ye sh
haue bẽne a crowne vnto her comf
The ende of all this breefely is
much: that parents hauing fol
Children not walking eyther in kn
ledge or in a good conscience must n
some vse of so iust a cause of griefe,
mining them selues, and accusing t
owne soules before the Lord, either
that their meeting was prophane
holy an estate, or brutishly, because t
desired rather a seede like vnto then
flesche and blood, then such as migh
like to Christ by grace and new bi
or that they begat their offspring as m
naturall or very carnall men: or bec
they either prophanely neglected all e
cation, or monsterously misliked t
in their young children which they li
in them selues, and punished in th
their owne corrupt precepts, or for t
they suffered their Children iniurio

to doe euill to others, which they could not ſuffer to doe to them ſelues: or vntaught that at home which was taught abroade: or in that they doe lye in ſome ſinne vnrepented of: or elſe becauſe they neuer made conſcience to bring their poſterity within the couenant of ſaluation, but ſtill loued the fleſh of their children, and not their ſoules. And children here alſo muſt learne that it is one ſpeciall property of a liberall & ingenious nature to be careſull ſo to liue, that in time they may be a glory to their fathers, and a ioy to their mothers: which the Lord grant to vs all, for his owne glory and our euerlaſting comfort, thorough Jeſus Chriſt our Lord & only Saiour. Amen.

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